

Of two VVoonderful
Popish Monsters,
to myt,

Of a Popish Asse which was
found at Rome in the riuer
of Tyber, and of a Mōonkish
Calfe, calued at Fri-
berge in Misne,

¶ Which are the very foreshewings and tokens
of Gods wrath, against blinde, obstinate,
and monstrous Papistes. Witnessed,
and declared, the one by Philip
Melancthon, the other
by Martyn Lu-
ther.



¶ Translated out of French into English
by Iohn Brooke of Assh, next
Sandwich.

¶ These bookes are to be sould in
Powles Churchyard at the
signe of the Parat.

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Popish Monsters,

1607

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JOHN BROOKE VN-
to the Christian Reader.



Mong all the things that are to be seene vnder the heauens (good Christian Reader) there is nothing can stirre vp the minde of man, & which can engender more fere vnto the creatures then the horrible Monsters, which are brought forth dayly contrary vnto the workes of Nature. The which the most times doe note and demonstrate vnto vs the Ire and wrath of God, against vs for our sinnes and wickednesse, that we haue and doe dayly commit agaynst him. But mans heart is so hardened that those his threatnings and foreshewings are reiected as though they were but fables. Therefore many times the Elements haue bene and be the heraulds and executors of Gods Iustice, as we do read in the viij. chapter of Genesis, that the waters ouerflowed the toppe of the highest mountaine. xv. cubites, and drowned all the worlde except viij. persons. The fire in lyke manner as we do read in the xix. chapter of Genesis consumed & burned the Citie of Sodoma and Gomorra. Also the earth as we may read in the xvi. chap. of Numeri opened hir mouth and swallowed vp Chorah, Dathan, and Abiron. Besides an infinite number of examples more, which are to bee seene in the holy Scripture, and all was done for the wickednesse & sinnes of the people. Therefore the rather to moue the harts of euery good christian to feare & tremble at the sight of such prodigious monsters, I haue taken vpon me to translate out of French into our English tongue these two monsters, the one of a Popish Asse which was found at Rome in the yeare of our Lord. 1496. And the other of a Moonkish Calfe, calued at Friberge in the yeare 1528.

Genes. 8

Genes. 19

Num. 16

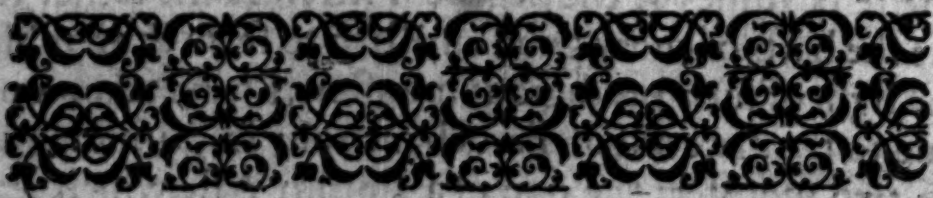
A.ii.

And

To the reader.

And the willinglyer for that Philip Melancthon & Martyn Luther two godly and learned men, haue interpreted vpon these two Monsters, who were of such authoritie and credit, that we must not thinke that they be forged and inuented. Signifying that these two Monsters may well be compared vnto the Pope and his rablement of Cardinals, Abbottes, Bishops, Priests, Canons, Moonks and Fryers, as Gods messengers, to giue warning vnto them that Gods wrath is redy at hand to destroy both him & his kingdome, with his whole rable of Cardinals, Moonks & shauelings, disguising theselues so against nature, as these two Monsters were. For Sathā is a wyly Fox seeking all the meanes possible thorow his subtile practises, to seduce and keepe still in ignoraunce & error, all Christendome. Therefore let vs way diligently these his wonderous woorkes, and repent in time from the bottome of our hearts of our sinnes, and desire him to be mercifull vnto vs, & euer to kepe & defend vs from such horrible Monsters.

A M E N.



IOHN CRESPIN VNTO ALL which feare the Lord.



Here hath now bene a long time si
thēce God hath not ceased to teach &
giue aduertisimēts after diuerse sorts &
fashions, to draw men frō their impies
ties & detestable conuersations, & yet
neuerthelesse the ingratitude of the

*God doth ad-
uertise men of
their impieties
diuersly.*

worlde is so great, that nothing followeth but a hard-
ning of heart more then obstinate. The Lord threat-
neth, & his threatnings are reiectēd as if they wer but
fables. He setteth foorth monstrous and feareful fi-
gures, which were inough to make the Diuels them-
selues afraide: And men doe see them and let them
passe, as if they touched them nothing at all. Further-
more, he declareth effectually that he threatneth not
in vaine. He declareth by terrible iudgements, that
he cannot suffer the contempt of his aduertisements:
Howbeit, men haue their senses altogether dull in re-
gard of that: And of a thousand, scātly ther are twaine
which will open their eyes to consider and beholde
the wonders of the Lord, and to amende their lyues
therby. Beholde two monstrous figures which are set
before vs: And the two most excellent men, to wit,
Philip Melancthon and Martin Luther, who haue in-
terpreted them, are of sufficient authoritie to make
men to vnderstand, that those monsters are not for-
ged and inuented fantasies. The first is a general wite-
nesse of the horrible vengeance of God ouer euery
kingdome that exalteth it self by cruelty & tyranny
aboue the spirituall iurisdiction of the son of God.
And bicause that this tyranny is more liuely set forth
by the dominatiō of the Pope, thē by any other, euen
so this threatning is referred chiefly vnto that Ro-

*The vngreatfull
men despise the
mercies of
God.*

*The significatiō
of the first
Monster.*

The Epistle.

*The Pope that
is now.*

*The figure of
the second
Monster.*

*The holynesse
of the frocke or
coole.*

missh Antechrist whom we doe see at this day, yea, in his latter age farre out of modestie, that he setteth all the world together by the eares. Who after that hee hath shewed his scales vppon his backe, and feared them with his clawes, feete, nailes and talons, cannot choose but cause that his Asses nose may be seene, & vncover his whoorish brest and belly, without all shame. The ingratitude of men haue well deserued to fall into that brutishnesse: They see the belly of a whoore naked, & yet neuerthelesse this is their owne God, whom they feare and worship, and vnto whom they doe homage, with their kings, Lords, and Emperours. Now for as much as the Moonkes are the principall proppes of that drunken and enchaunting harlot, very fitte is happened this other monster, in the likenesse of a Monkish Calfe, hauing on him a coole, who will playe his part as well as the Popish Ass. Giuing all men to vnderstande what sanctitie hath chiefly blinded the eyes of the world: to wit, the holinesse of a disguised frocke and habite. If all that which the coole toucheth be holy, wherfore then shal not this enfrocked Calfe be holy, as well as any reuerent Moonke that euer hath bene in the world? And if in taking away the coole or frocke, the Calfe remaineth but a Calfe, what shall the Moonke remaine, when his frocke & coole shalbe taken from him, but that he is a Moonke for euery mans porredge pot? But this it is, so long as the Diuell shall be Prince of the world, the world shal haue alwaies their eyes blinded. But as for vs we doe feare such aduertisements of God, let vs consider diligently his wondrous woorkes, and preuent the effectes of his iudgements thorough true repentance.

THE POVRTRAYTVRE OR SHEW
of a wonderfull Monster which was found at
Rome, in the year of our Lord, 1496.



A DECLARATION

of the Monstrous figure
of a Popish Asse, which was
founde at Rome in the
River of Tiber.

In the year of our Lorde God,
1496.

By Philip Melancthon.



At all times both lively repre-
sent by certaine tokens and after is
wonderfull sopt, either his wrath or
mercie: And briefly the con-
chaunges, the entrea-
singes an-ns of Kingdomes and
Empires: As we maye see in Da-
niel the eight, where after the fourth Monarch, the
kingdome of Antechrist is also foreshewed: to the
ende that all true faithfull men and Christians should
bee admonished in good time, and shoulde take heed of
his trumperies and deceites, and of his foulatries,
and execrable blasphemies, and of all his diuine ser-
uice: the which hee hath so greatly, and with such
craft vnder the shewe and appearance of truth ba-
lued, that it is to bee feared least that the elect and
faithfull bee deceived and wrapt in his errors, as Ie-
sus Christ saith, Mathew Chap: 24.

Euen so then God hath declared great mercailen
and many monstrous tokens and signes duringe that
barberous and pernicious domination. And now
hee hath sette forth this horrible figure of this po-
pish Asse, whiche was founde dead at Rome in the
river of Tiber, in the year without Loges God.

V Wherefore god
doth send Mon-
sters.

Daniel the eight
The Church is
shod with the
Antichrist

Mat. 24.

Many monste-
rous signes vnder
the kingdome
of Antechrist.

THE DECLARATION

The Papacie
lovely set out.

thousande furo hundredth foure score and sixtē :
And in the same he representeth and setteth out so pro-
perlye, so openly, and clarely, the manner of the
Popes kingdome, that it seemeth that mans indu-
strye or cunnynge coulde not make nor sette out one
such figure. Wherfore we must confesse that God
himselſe hath set forth this abhominable Popedome
vnder one such figure, so to make it to bee behelde and
scene of men.

VVhat the
Church is
and kingdome.

Truely this is not a figure which is so to signi-
fie and declare any grace or fauour : But it is a wit-
nesse of a terrible wrath, by the whiche God de-
clareth his horrible indignation to this tyrannic
call domination of the Pope, so that
doth not only repre-
sent a figure, but also
misshapen members

The head of the
Asse.
The Church is
a spiritual body
and kingdome.

First of all, the beade of the Asse is a description
of the Pope. For the Church is a spirituall bodye
and kingdome, assembled together in spirite. And
therefore it cannot nor ought not to haue a mannes
head, nor a visible worde. But onely the LORD
JESUS, which formeth the heartes inwardlye,
by the holy Ghost by sayth, keepeth, reneweth, and
gouerneth them as Lord and head. Contrary vnto
these thinges the Pope hath made himselſe the visi-
ble and outward beade of the Church : And for
that cause the Pope is signified by the beade of this
Asse, loyned with a mannes bodye. For as it is not
seemely that a mannes bodye shoulde haue an As-
les beade : euen so is it altogether vnseemely that
the Pope of Rome shoulde bee the beade of the
Church.

VVhat the Asse
doth signifie in

For the holy Scriptures doe vnderstande by the
Asse, the externall and carnall lyfe, and the Ele-
mentes

mentes of the worlde: As in the thirtieth Chap-
ter of Exodus. And as much difference as there is
betwene the brayne of an Aſſe and the reason
and witte of a man, ſo much difference there is
betwene the doctrine and ordinaunces of the Pope,
and the Doctrine and instruction of the ſonne of

the holy Scrip-
ture.

God. For in the Popes kingdome there is nothinge but
mannes traditions and ordinaunces whiche beare
authoritie by the which he hath enlarged his ly-
mittes and boundes, and hath exalted himſelfe in
dignitie: Theſe are the rockes upon which he
is builded. But as ſone as he ſhould heare the word
of Jeſus Chriſt to ſounde, and that he ſhoulde ſuf-
fer that it might be preached, he ſhall ſooneſelye
come to confuſion: And this is the cauſe where-
fore alwayes he ſea. ſo muche the Coun-
ſells.

The ſpiritual
kingdom of the
Pope.

But although it be not compared to the worlde
of God and the holy Scriptures, but onely to the
naturall equitie and light of mans reaſon: yet ſhall
finde that his brayne is the brayne of an Aſſe.

The which the Canonistes themſelves doe wit-
neſſe, ſettinge forth this matter, that a meere Ca-
noniſt is a very Aſſe and a beaſt. Their bookes doe
confirm the ſame ſo clarely and playnelye, that he
which ſhall knowe them, will not aſke, what is he
whome they call Aſſe. For a Canonist is he
which hath ſtudyed in decrees, or in the right Canon,
the Popes Scholler, hauing the Pope for his Schole-
maſter.

A Canonist is
an Aſſe.

ſ. 1. m. d.

ſ. 1. m. d.

Secondly, the right hande lyke vnto the ſole of
an Elephaunt, ſignifieth the ſpiritual governement
of the Pope, by the which he amazeth and feareth
all the weak and fearefull conſciences. And

The right hand

The Declaration

in very deed, he hurteth and killeth an infinite number of soules, through so many decrees and intollerable ordinances that he maketh: by the which he chargeth, tormenteth, and tasteth downe the poore consciences, with sinnes and terrible anguishes, without any necessitie or occasion. As the Elephant which is a beast very great and meruailous to behold, which destroyeth, treadeth downe, and breaketh all that that he can lay foote upon.

The spirituall
kingdom of the
Pope.

For what is the spirituall kingdome of the Pope, but a cruell butcherye and slaughter of consciences. The which tormenteth, burneth, woundeth and destroyeth the soules after a tyrannicall sorte, against the worde of G D D, contrayninge and compelling men to confesse him, inuasinge and perswading them to make vovyes, eyther of poverte, or of chastite, and others: bringing in Passes, full of impietie and ungodlynnesse and false penances: making promises, and after breakinge them: suffering and afterwarde forbidding, establishing his pardons and bulles: And finally turning the soules from the true sayth and Christian life, so to leade them vnto a vaine and fruitolous simulation of outward workes, and vnto a false shewe of holynesse. According to that which is sayde in Daniel, Chapt. viij. He will put to death the people of the Saints. And in the second Epistle to Timothe, Chapter. iij. But after their owne lustes shall they (whose eares itch) get them an heape of teachers, and shall tourne their eares from the truth, and shall be given vnto fables.

Daniel. 8

2. Timot. 4. 2. 3.

For the right hand declareth the inward Ministry, proper to the consciences and soules: where it is expedient that the sonne of God our Lorde Jesus Christ do reigne after a gentle fashion: but this gracious Lord, doth

of a popish Asse.

3

both exercise here a pernicious, vniuersall, and cruell domination.

Thirdly, the left hand which is the hand of a man, signifieth the ciuile power of y^e pope. The sonne of god hath manifestly forbidden that power of domination to the Prelates of the Church. Luc. 22 chap. saying: The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called gracious Lordes. But ye shall not be so.

The left hand
the hand of a
man.

Luc. 22. b. 27

Nevertheless the Pope, through so many deceits, engines, crafts and enchauntments, is mounted vnto so high power and authoritie through the instigation of the diuell, that his ciuill Jurisdiction is no lesse then the most puissant King that one can finde. But he hath moze, he governeth and hath vnder his sate all worldly Kingdomes and Empires, as souereigne Lord of Kings and Princes, whome he hath ioyned to him for to amplyfie, beautifie, confirme and mainteine his barbarous and cruell power and authoritie. And that is to the ende that the Prophecie of the eyght chapter of Daniell be fulfilled, saying: Hee shall be mighty and strong, but not in his owne strength.

All kingdomes
and empires are
vnder y^e Popes
sate,

Daniel. 8. g. 24

Finally he is ascended to such dignitie, puffed vp with such pride, fine with such pompe & magnificence, that neuer one heard speake of the lyke thing. There was neuer king or Emperour which hath made so many warres and which hath shed so much bloud. And in steede that he ought to haue regard to the dignitie of the word of God, to maynteine, conserue and keepe the commodities and goods of the Church, according as his vocation & office doe require, he desireth the chiefe and principal dominations of the world, he hath learned to make very braue and gorgeous apparaille, and to enflame and kindle warres. And giuing himselfe vnto all those goodly thinges, hee treadeth vnder foote,

B. iij.

the

The declaration

the doctrine, he forsaketh the Church, he suffereth that all the holy things be set for a prey, that the prophane and tempozall things be spoyled, that all be defaced and turned upside downe.

The Popish
kingdome esta-
blished through
mans wisdom

Wherefore behold what the hande of man signifieth: For that kingdome hath bene established onely through the wisdomes, opinions, and counsellis of men, without authoritie of the holy scriptures: when they say that it is a reasonable thing, that the heire of the Apostolycall seate and the Vicar of Jesus Christ, be not subiect unto any man. But thanks be unto our good God, the matter is come unto this poynt, that many of the common people, and others also of all estates, doe vnderstande cleerely and playnely inough, the godly shewes of so many execrable wickednesses, of which all that Popish vermine hath shamed themselves, and hath defamed the renowne of the Christians.

The right force

Fourthly, the right force lyke unto an Ore force, signifieth the Ministers of the spirituall gouernment, and as a man may say, the Porters, who in oppressing the poore soules, doe uphold and maynteyne the Popes kingdome. These are the Doctors in Decrees, the Doctors made by the Popes Bulles, Dataires, Preachers of Parables, Masse Priests, Confessors aswell of Monkes as Nunnes: and the chiefest of all this vermine, are the scholasticall diuines.

Those which
doe uphold the
Popes kingdom

For what doth all that detestable filthy company, but to put into the headde, and to print into the heart of the people those ordinaunces of the Pope, which are so harde and not to be borne?

And to sette them forth in all their Sermons, in all their doctrine, in their confessions: That thereby they may holde the poore consciences captiue vnder the

of a popish Asse.

4

the foote of the Elephant, the which were already so much afflicted and grieved: All those rascalls are as the foote, the foundation and pillar of the Popes kingdom, the which coulde neuer so long time haue continued, without the buylding that those here with the rest of their complices and adherents, haue buylded vppon.

I pray you what both the Scholasticall diuinitie Scholasticall diuinitie. containe, but dayne, sonde, execrable, and diabolycall dreames, and the monstrous dreames of Spunkes, by which they doe enchaunt, treade vnder foote, keepe vnder, and cast downe headlong the poore troubled soules of the afflicted Christians.

Mathew. 24. False Christs and false Prophets shall arise &c. Those haue made the Pope an earthly God, yea, they haue exalted and extolled him aboue God: And yet these proude Prelates haue reiected the word of GOD, contemned the holy Scriptures, and haue driven out from among them and buried Iesus Christ, onely to feede and pamper their fatte paunches.

For a simple Bull of the Pope, was more terrible and feareful then the Iudgement of almightie GOD, thundering out his commaundements and thycate-nings.

Fifthly, the lefte foote lyke vnto the foote of a Gryphon, signifieth the Ministers of the civile or secular power: That is to say the Canonists, the Chauncelours and the rascalls making profession of the Canon lawe, which of their owne accorde doe acknowledge and confesse, that the most holy Canons or Decretals, doe smell their most abominable avarice and ambition.

For euen as the Gryphins doe not easely let goe that that they haue once caught or layde holde on: Euen so these mayntainers and raueners of the Pope, doe

The lefte foote of a Gryphon.

The declaration

doe holde fast all that which they can get, and let not lyghtly goe the pray: and as through the hookes of the Canons they haue entrapped almost all the goods of all Europe: and they holde them so fast, that one cannot pull them out of their clawes, for the Canons do serue to their insatiable auarice. This deadly Harpy hath deuoured all the world: she hath taken away all the goods: she hath endamaged the soules and bodies: she hath stollen vnto hir all honours.

The belly and
the stomacke of
a woman

Sixty, the belly and the stomacke, the which do resemble the belly and stomacke of a woeman, signifie the body of the Pope: That is to say the Cardinals, Archbishops, Bishops, Abbots, Monkes, Priests, and other execrable spirituall Partirs, and all the rest of his halwdes, and fatte hogges, which haue none other care all their lyfe time but to fede and pamper their paunches with delycious wyne and delycate dishes: to sake their ease and all the allurements and enticements to whoredome, & to keepe themselves in all pleasures and Idlenesse, and to giue themselves vnto all monstrous infamies. The which they may very well doe, and freely: For they haue many priuiledges, wherewith they are wel armed and munited for to be exempted from all punishment. As we doe see this Popish Ass who sheweth befoze all mens eyes openly, and without any shame his belly of a woeman, naked and bare: even so these, without any shame, doe lead a dissolute and wanton lyfe, full of all filthynesse and wickednesse. That which they doe is to the horrible offence and hurt and to the utter ruine & destruction of the youth of all nations, as the deede it selfe doth sufficiently declare.

What it is to
shew the belly
naked:

1. Tim. 3. 2. 4

There is a manifest description of this in Daniel, and in the seconde Epistle vnto Timothy the thirde chapter, wher it is sayd that they are more greedy vpon volup.

voluptuousnesse then the louers of God, Also unto the
Philippians the iij. Chapter. They doe make their helpe
by their God. Phillip. 3. d. 19

Let vs heare also that which is sayd in the second
Epistle of Saint Peter the seconde Chapter. Name
ly them that walke after the flesh, in the lust of vn-
cleanenesse, and despise the gouernement: presumptu-
ous are they, and stande in their owne conceite, and
feare not to speake euill of them, that are in dignity.
When the Angells which are greater both in power
and might, giue not railing iudgement against them be-
foze the Lord. The description
of the popish
Clergie after S.
Peter.
2. Peter. 2. c. 10

But these as brute beastes, ledde with naturall
sensualitie and made to that ende, that beinge taken
they shoulde be destroyed, speake euill of those
thinges whiche they knowe not, and shall perishe
through their owne corruption. And shall receiue the
rewarde of vnrightheousnesse, as they whiche count
it pleasure to liue deliciouflye for a season. Spottes
they are and blotches, delightinge themselves in that
they deceiue you, in feastinge with you. Hauinge
eyes full of adoutrye, and that cannot cease to sinne,
begylinge vnsable soules: they haue heartes occu-
pyed with couetousnesse, detestable fellows.
Which forsakinge the right waye, haue gone as
straye followinge the waye of Balaam the sonne
of Bosor, whiche loued the rewarde of vnrightheous-
nesse: But hee was rebuked for his iniquitie, for the
dumme beast, whereon hee sate speakinge with mans
voyce, for hadde the foolishnesse of the Prophet. These
are wells without water, and cloudes carped aboute
with tempest, to whom the blache darkenesse is reser-
ued for euer.

For in speakinge swellinge wordes of vani-
tye, they begyle with wantonnesse through the
lustes

The declaration

latkes of the flesh men that were cleane escaped from
them which are wrapped in errors, promising vnto
them libertie, and are themselves the bond seruants
of corruption.

The lively pain-
sing out of the
popish king-
dome.
And truly this doth lively sette out the Pope, and
paynteth him in his right countour, and vnc-
uerely fulfylls the feminine bellye of the Popish
Ante.

Beholde howe the filthy and vile single lyfe of the
papistricall Priestes and Monkes, must be figured
and declared, whiche haue defiled the holy maryage
throughe execrable filthynesse.

For in verpe deede, dishoneste and dishoneste of Ma-
riage cannot be sette out and represented by such an
vnhamelede and dishonest Image. But rather it is
beautified by the word and blessing of G D, and
by greate meryayles, and as it were decked and gar-
nished with a goodly argument, and placed in a highe
place.

It is most true that there are others also whiche
doe hurte and defile themselves with a manifest
turpitude and filthynesse, as we maye speake this
of the Vanyms and Turkes, and as there be a
greate manye prophane people amonge the Christi-
ans, adulterers, whozemaisters, whozes and most
wicked Whores.

Yet notwithstandinge those doe nothinge but
that is to the great prejudice of theire renowne, and
in daunger to lose all honour: as they are neuer
without feare, whether they be hanged on the gal-
lowes, or that they be euill spoken of, or that ene-
ry manne doth mocke them, yllinge out theire
tongue, or that they be torne in peces by force or
outrage. But these wicked villaines, effeminate, im-
pubert, bellies full of all filthynesse, doe couer and
cloake

The Pope and
his, are without
shame.

of a Popish Asse. 6

cloake themselves with the name of **C H R I S T**, and doe lette slippe the bridle vnto all maddenesse and wickednesse, and doe giue themselves licence without feareinge anye punishment, without cō- ringe to bee rebuked: And not onely that, but al- so with all these detestable villanyes, they woulde bee called spirituall, the holye Fathers, and the Catholicke Church. And beinge not yet con- tent with that, they goe aboute to pursue cha- stice, and spitte in other mennas faces, because of the moate that they see in their eyes, and of the Gnatte and lyttle Flye that they doe see they swallowe downe: And yet they will not that anye shoulde checke and rebuke the greate beame that is in their eye, nor the Camell that they haue swallowed downe: But on the contrarye, that the blemishes so apparante and euident maye be hydde and covered, yea, beautified and sette out with the tytle of **J E S U S C H R I S T** and of the Church.

Even so truelye, there is neither sacrilegion, nor murder, theefe, nor whoremaster, whiche abuse the maiestie of the name of the sonne of **G O D** and of the Church, for to hide their ex- crable filthynesse, but that whorish bellye of Ante- christ.

And therefore the murders, thestes, the mon- strous whoredomes, the horrible wickednesse of this Idoll of Rome, doe surmounte a greate deale the wickednesse, cruelties, and maddenesse, of Nero.

Seauenthlye, the scales of Fishes, wherewith the arme, the fete, and the necke of that Popish Asse are coured, and not the bellye nor the brest, doe signifie the Princes and seculer Lordes. For the

C.ij.

lea

The Popish Clergie will not be rebuked.

The scales of fish.

The declaration

Mat. 4. c. 19.

What scales
doe signifie in
the Scripture.
Iob. 41. 2. 6.

The princes do
cleave alwayes
unto the Pope.

sea is oftentimes taken in the Scripture for the
worlde, and the fishes for the men of the worlde: As
Jesus Christ himselfe interpreted the words of Saint
Peter, Mat. 4. When he sayde, I will make you fishers
of men.

The scales doe signifie an embracing of tynges
together, as the Lord sayth in the .41. Chapter of
Iob. His body is covered with scales, as it were with
sheldes lockt in, knit, and well compact together.

One is so ioyned to another, that no eye can come
in. When so the princes and other greates Lordes
of the worlde haue alwayes cleaved and stande fast
together, and are yet at this daye lynked and tyed
unto the Pope and to his barbarous, and tyranni-
call kingdome.

It is very true, that they cannot allowe, byde,
neither praye, nor cloake, his drunkennesse, his glut-
tonye, his horrible whoredomes, his unlawfull vo-
luptuousnesse: for one cannot rightly there perceiue
any scales which doe couer his stomacke and his bel-
ly. Notwithstanding that by their cloaking thereof,
in blinding their eyes, and sufferinge that that they
doe see, they are so much the more surely tyed and
lynked fast to the necke, legs, teete and armes: that is
to saye, they doe embrace, defende and mainteine
his greatnesse and magnificence, and his barbarous
and tyrannicall estate, as an estate lawfull and or-
dained by the worde of God. And that same doth
erall and lift up his crest very proudly and with an
arrogant and proude obstination.

To conclude, they do confirme his spirituall and poli-
tique government, by decrees and ordinaunces not to
be borne with: they doe beautifie them with godly
Canons, and do establish his pompes and royall facul-
ties through straunge doctrines.

Furthermore,

Furthermore, to the ende that the ground & foundation of that retrayt of Antechrist be moze firme and sure and to endure and continue the longer, they doe make lay mens testaments and willes, they heape vp to them reuenues, they constitute Monasteries, they buyld Temples, they doe ordeine Conuents and Colledges of vnmarried people, as of Parkettes and open Faires of such manner of Canonists, Dunces Sophisters, Beggars, Preachers for money, Confessors and Doctors: and as of publique exercises and Theaters, of whom one can heare nothing to sounde, but of the spilling and marring of the celestially doctrine. And for to speake briefly, the great goods the riches and fauourers of the world are so wel and so firmly and strongly tyed and fastened vnto him, that there is neyther winde nor blast, there is neither spiritual doctrine neither word of God, which can separte or plucke them, from him.

An echrist made strong by the giftes and foundations of Princes.

Eightly, the head of the olde man issuing out of his buttockes, doth signifie the decrease, the oldenesse, and the ende of the Popes kingdome. For the fore part of the face in the holy Scriptures doth signifie the increase or aduancement: and the hinder part of the backe, or the buttockes, doe signifie the declination and the ende, as you haue y lyke speech in the viij. chap. of Saint Paul to the Hebrewes: That which is disanulled and wared olde, is ready to vanish away. When that monstrous figure declareth that the barbarous tyranny of the Pope is now come vnto his last ende, and that of himselfe it ought to ware olde and come to nought without any sword or outwarde violence, as it is foreshewed in the eight Chapter of Daniel, that he shall bee destroyed without hande. For there is so great increase of superstitions, and such a bundle and sardell of vices, that of necessitie his owne

The head of the olde man issuing out of his buttockes.

Heb. 8. 13.

Daniel. 8. 25.

C.iii.

waight

The declaration

waight must cause him to fall downe: and that the groanings,complaynts,and sighings of all people & nations may be heard: Forasmuch as the word of God hath discovered and revealed befoze all mens eyes,his impietie,malice and crueltie.

Euen so the glory of this worlde passeth, and the playe is nigh at an ende. After this sorte then wee doe see, that that Image or figure agreeth properly with all the Prophecie of the eight chapter of Daniel: and that the one and the other are agreeing with the Papisticall kingdome.

The Dragon
comming forth
of the Asses arse

Finally, the dragon comming forth of the arse of that popish Ass, and casting out of his open mouth a great flame of fire, signifieth the horrible buls and the terrible lyghtnings of excommunication, & the tempestuous threathnings which the Popes and his adherents doe spee out furiously vpon all the worlde, when they doe see their ende nigh at hande, and that they must perish suddenly.

The latter tem-
pest of the Ro-
mish Antechrist

For this is the latter and most furious rage and madnesse of Antechrist: this is his latter endeavour, yea, if peradventure these rauenours may keepe whole that abomination, through the cōfessionments and threats of the buls, and afterwarde through lyes, wrongs, cursings, enchauntments, pricking injuries, and bitter scoffings of his godly Rhetoricians, as Eccius, Fabor, Emserus, Wicelius, and other lyke.

The Popes Rhe-
toricians

Notwithstanding the time is come that wee haue no more neede of such ayde nor of such defendours. For what shall the Dragon winne to bite the cloudes? What shall he gaine to burne the aire with his flames? And truly there is none that feareth those popsoned buls and full of cursings and enchauntments: Forasmuch as the lyght of the truth is so cleerely kindled and lyghted.

Tenthly,

Lastly, for that this Popish Asse hath bene found
at Rome, and not at an other place, both confirme
that which hath bene recited before, that the same
cannot be vnderstanded of any other power and domi-
nation then of Rome.

Rome, the place
where the po-
pish Asse hath
bene founde.

For at this daye in our time, there is no power
which is lyke or more greater in the Citie of Rome,
then that of the Pope. For GOD hath alwayes
declared by meruaylous signes and tokens in those pla-
ces which those signes doe signifie and betoken some
thing, as it happened in Hierusalem, and for that that
this Monster was founde dead, that is an argument
that the ende of the Popes kingdome draweth on
fast.

And wee must haue neyther sword nor any
strength of man for to put it downe: But the hea-
uenly vertue, shall cause that of himselfe it shall be o-
uerthrowen. For this prodigious Monster was not
killed by any counsell or meanes of men: But was
founde dead, and was revealed by the singular prou-
dence of God.

Finally, I would admonish every one not to despise
such a prodigious signe sent of the Maiestie of GOD,
and to beware of the pestilent contagiousnesse of Ante-
christ and his members, and to flee from him: And to
be afraid of him.

vv: must not
despise & mon-
strous signes

It is most certeyne that GOD hath vsed to-
wardes vs a most greate benignitie and gentlenesse,
for that he hath sette forth before vs, Antechrist
in a figure so vile and disformed, as paynted in a table
and lyuely sette forth, that one may easely assayle it
with handes, that God will effectually prouide for our
health, and desireth that we be drawen out of that
detestable retrayte of immortall impietie of that
strange beast.

And

The declaration

The Pope & his
do condemne
all signes and
miracles.

And as touching the Papists, according as their
hoping phrensie and their impetuous madnesse well
meriteth, they may thinke on this, or let them not be
angry: As in dede there is neither signe nor miracles
sent by the hande of God, which can moue them nei-
ther astonish or warne them. But as Gyants without
feare, they doe beat and fight agaynst the lyghtnings
and thundryngs: and doe follow their fathers, Pha-
rao and Choro, whereoff the one was drowned in the
waues of the Sea, and the other swallowed vp in the
earth: and both of them are sunke euen to the bottome
of hell. But we for our parts lette vs reioyce and take
comfort, & let vs put this signe in the number of those
who do declare vnto vs y day so long desired, so health-
full, so goodly, the comming of our Lord and redemer
Jesus Christ.

In the meane time, let vs suffer our enemies to do
as they lyst, and to kicke obstinately agaynst the pricke.
And let vs behold whether the troubles that they haue
heaped vpon more and more, shall be to molest and grieue
God or themselves. Neuerthelesse I am not much an-
gry with them, forasmuch as they are so desperately
madde, and that they doe so trouble the heauen with
the earth.

O good God, if I were so paynted forth at Gods
hande, with a figure and shape so odious and terrible,
I could in no manner abide and suffer it. For eyther
I should dye for very feare, except that I had an heart
of yron or Steele, as they haue: Or els I should burst
and cleane asunder, with despise, choler and madnesse.
What is he then that goeth about, eyther by counsell
or by commaundement, to obtayne of them, that they
would pardon the Lord Jesus one such continually
and wrong which is done vnto them by such an Image
or figure.

Inasmuch

The declaration

THE APPROBATION of Martyn Luther.



This Popish Ase is of himselfe a monstrous figure, fearefull & horrible, and the more that one doth behold him, the more terrible he appeareth. But behold which is the most terriblest of all, that God himselfe hath formed and reuealed this monster, as a figure full of fearefulnesse. For if any workeman had drawen it, painted or engrauen it, one might well mock of it, and not to passe on it. But because that the holy diuine maiestie hath formed and made it and that he hath set befoze vs such a figure, it behoueth all men to tremble, when and as often as the same doth come in their remembraunce: and that they be estonned & amazed, as of a thing of which one may easily coniecture of the thought, counsell and will of God.

God doth shewe
himselfe irrecon-
cilable vnder
figure of the
Popish Ase,

Is there any man in the world which would not be afraide, if he should see a wicked spirite, or a phancie, or if he doe heare any sodeine bzuite or noise, or any groaning or lamentation of spirites. Yet notwithstanding one ought not to esteeme the same but as a false visage or a play of little children, in comparison of this Image and monstrous figure. In which god himselfe appeared in a terrible forme, shewing an vnappeasable seueritie. Wee must necessarily say, that there is a terrible indignation of God kindled against that Idoll of Antechrist, the which all that company and rascalls of the Pope, doe stirre vp and prouoke as of a set purpose and of an hard froward stubbornnesse: & the beginnings doe agree so well and so fitly, that one can in no wise doubt.

For as much then as Sodome had of so long time
and

and though so execrable misdoers provoked Gods
wrath: and as the ruine beinge nigh at hande, there
rested but a little time to repent them: then she dyd
give hir selfe freely vnto all execrable wickednesse, and
hardned hir selfe with such obstinacy, that she did plaine-
ly mocke God, and did exalt hir selfe against him with
an intollerable fiercenesse and cruelnesse. But scantly
the heauen had giuen hir clarence the next day mor-
ning, but beholde it was sobeily swallowed vp & con-
sumed. We must not doubt, but that all that band of
the Pope doth spinne all one thred. They haue hether-
to let slippe the bible vnto all detestable filthynesse:
rebellious people & altogether obstinate against God:
being drawn from the iust obedience of mans domi-
nations, as if they were brethren germanes of Epi-
cures: yea, and not believing as the Diuells doe, who
doe tremble when they heare God spoken off, as the
Scripture sayth: and vnderstandinge nothing of hea-
uenly things, haue no more care of the blessed life and
of eternall healeth and saluation then the most grossest
Ass that euer was. As in very deed they haue this opi-
nion of the Gospell, that it is a fable: and doe iudge of
the Christian faith, & it is the faining of a Poet with-
out grace or fauour, according to that goodly sentence &
Oracle of Epicures, all is nothing els but dust & mocke-
ry, and all is nothing. And although that before the
time of their fall & ruine they are exhortet by so many
strange figures and fearesall signes sent of G D D,
for to call them to repentance: yet neuerthelesse they
are the more obstinate and out of all order: in such
sorte that they doe heape vp, nourish and augement
more and more, a proude, negligence and arrogant
profanations: In so much that with muche adoe
they themselves can suffer their rashnesse, boldenesse
and wickednesse.

The declaration

And as though there were no heavenly and celestially
anger, nor maiestie in heauen, for to breake and disperse
their rages; in the meane season doe mocke of these
fearefull signes, as if they were deceiuing shadowes,
or flying dreames.

Such a foolish boldnesse, and brutish assurance
is an euident argument of the inenarrable wrath of
the Lord, who will suppress and consume those
boggish Epicures, and dull asses, before they are a-
ware of it. When onely with feare and trembling they
will learne to crye and howle. But God of his owne
mercies will not heare them, as it is sayde in the first
Chapter of the Prophetes, ye haue forsaken my coun-
saile, and haue despised all my corrections: There-
fore shall I laugh in your destruction, and mocke you,
when the thing that ye feare cometh vpon you.

Pro. 1. d. 25

One may knowe for a truth that Satban is a
great and a mightie spirit, who holding vnder him
the vnderstandings and mindes of men as slaues,
bendeth, and driueth them with such violence, that
not onely they doe plunge themselves within the vi-
ces (which seemeth rather to be a worke of a little
diuell, learning his occupation). But also doe make
open warre against God of their owne free will. For
we must thinke, what that tyranny is: how desperate
that fury, and madnesse is, when a miserable man be-
ing contrayned and compelled in his conscience, can
put forth that worde, and to confesse for certeyne,
this is the word of God, of which I doe not doubt:
But although that the sonne of God hath pronounced
it, the Apostles haue preached it: Yet neuerthelesse I
will shut the eyes, I will stop the eares for to reiect it,
& will withstand it hand & foote, & will persecute & con-
demne it as a pernicious heresy. And if ther be any one
in y meane time which wil render obedience vnto god,
to

of a popish Asse.

II

to beleue the gospel, and will not consent with me: I will kill him, I will banish him from his inheriſance, I will not ſuffer him to dwell in any place: And will doe all that in deſpite of the word of God.

O good God, had I euer thought in al my lyfe time, to haue ſene ſo great ſinnes, ſuch a rage and ſo furious crueltie of the enemyes of y^e Goſpell, at ſuch time as I did not yet but lay the firſt foundation of this cauſe: And neuertheleſſe (alas) I doe ſee thoſe things now, beeing conſtrayned to heare, that the word of god the truth that is confeſſed and knowen, to be called heresie: and to be baniſhed and driuen away moſt vilaynoully, as buried.

The worde of
God & his truth
called heresie
by the Popiſts,

Of right ſuch vipers are figured and noted by the Dragons head, which cometh out of the arſe of this Popiſh Aſſe, ſpewing out a retrayt full of filthineſſe. But thanks be vnto God, both the Dragon and the Popiſh Aſſe are but a peece of carrion, and ſhall take vnto them agayne neither lyfe nor ſtrength, nor ſhall neuer recouer their dignitie & tyranney (the which they doe promiſe neuertheleſſe) for any thing that the diuell doth in them. For it is ſayd in the Creede, I be-

The Popiſh
Aſſe a peece of
carrion vvith-
out lyfe.

lieue in God the father almighty. It is ſaid
also that he that abideth in vs, is moze
greater then hee that is in the
world. And although that
the diuell haue great
power, yet he ſhal
not be altoge-
ther puiſſant. This is
an infallible
rule.

(.:.)

D.iii.

HEERE

HEERE FOLLOWETH THE POR-

trayture or Figure of the other, that is to wit, of a

Monkish Calfc, calued after this fashion

in the Citie of Frisberge in the countrey of Misne.

Anno. 1528.



THE INTER-

pretacion of Martin Luther,

of the Monster, in the figure and lykenesse of a Monkish Calfe, drawen out in the leafe before.



As touching the Propheticall interpretation of this Monkish Calfe, I will leaue it to the spirit: for I am no prophet. Yet neuertheles one may well affirme this generally of many such meruayles, that God doth send them as presages and forewarnings of sorrowfull aduentures, motions, brutes, troubles and commotions to come. And I doe exhort Germany to assure themselves boldly and to attende certeinly such commings. But to determine of chaunces and to foreshew how long time they shall continue, or in what time the deliuerance shall come, the same belongeth to the Prophets.

As for me, I will desire willingly that the latter day were at hande: the which I also doe thinke, that the dayes wherein we are, are as forerunners of that blessed day, the which will not tary long after. And me thinketh that the cause that I haue to hope so, is not friuolous nor vaine. And in very deede, before time ther hath ben almost a continuation of certeine worldes, in which men haue seene dayly monstrous things, and woorthy of great admiration: And at this day all the world burning with a terrible heat, bringeth forth motions very pernicious, who commonly are not appeased without great chaunces & alterations of kingdoms. To conclude, that the lyght of the Gospell, shineth
now

The interpretation

now wonderfully, the which commonly was wont to bring with it alterations, troubles and tempests, because of the hard obstination, and furious ragings of the wicked.

And truly I will not speake but of things which are true: and will shew wherefoze God hath set forth such a signe in that Monkish Calfe, and for what cause he hath defiled the religious habite or apparayle with one so vile a spotte: Forasmuch as without the habite of a Monke he might signifie and declare the euills to come as properly and well by any other shew or token. Euen so then it is not long sithence that by his providence was calued at Langdesberge a certeine Canon Calfe, or a Monkish Calfe. It declareth thereby, that all religious men and Monkes ought to haue their eyes thereon still fixed, and that he beholdeth them, and that he hath determined to punish them: For this same yeare he will vnto none other miracles, then those which haue respect vnto such holy and spirituall people.

Daniel 8. d

For god paynting out of late that excellent Monarch of Alexander king of Macedonia vnder the figure and likenesse of a Goate, besides the Propheticall interpretation of the discomfiture and vanquishing to come: he hath also set forth and represented the nature of the Grecians, which are wanton as the Goates.

And all that that they haue conceived in their minde how high and harde that it be, they hope to bring it to passe, and to attaine vnto it through good counsell, through great vniuersitie and stoutnesse of the minde.

In lyke manner in this figure of this Monkish Calfe, besides the Propheticall declaration, there is also an Image or figure of the lyfe, of the doctrine of the seruices and obseruations of the Monkes: And it is possible that thereby there is an aduertisement of the
cause

of a Moonkish Calfe.

13

cause of the calamities nighe at hande . That is to saye, that the superstitions , the deceites and wickednesse of the Monkes, doe cause the punishment to increase , for as much as by the Phariseycall doctrine of woorkes, they doe abolish the fayth which is in our Lorde Jesus Christ, and doe transfoyme and chaunge into the flesh of a Calfe mans heart, which ought to bee the Temple of the holy Ghost . Furthermoze, let an other drawe the propheticall sence : as for mee for to please my order, I haue taken vpon me to interpret my Moonkish Calfe : The Canon Calfe shall haue an other for his expositer.

For so much the moze willingly doe I take the charge to make this declaration , for that I doe see that the obstinate courages and moze harder then the rockes, of those which shall bee grieued with this my explication, shall bee so much the moze wounded and shall bee come moze eger . As in very deepe they doe arrogantlze despise all that whiche commeth out of my mouth, and doe babble euery where , that all my wordes are as much to bee esteemed as the spittings of heretickes . For that cause they ought not also now to giue any credite vnto mine aduertisement, but doe ware moze harde harted, and doe make themselves moze and moze obstinate, hurting and molesting themselves moze then euer any did, and forsake not their filthy and wicked lyfe , as it is sayde in Esay the sixte Chapter, harden the heart of this people, stoppe their eares, and shutte their eyes, that they see not with their eyes, heare not with their eares , and vnderstande not with their heartes , and conuerste and bee healed.

Even as then Balaam coulde by no meanes obey the worde of God , and although hee was rebuked by his Ass speaking vnto him in a mans voice , yet

C.

neuer

The interpretation made for to harden the heartes of those which do giue no credit vnto the aduertisements of the faithfull, Esa 6.c.10.

The Papistes heartes hardened after the example of Balaam.

The interpretation

neuerthelesse hee could not amende it: so one may say the lyke of those holy Fathers, which haue hetherto stopped their eares at the clere voyce of the veritie of the Gospell. Nowe they ought to beholde themselves in this Calfe and in the Cowe, as in a glasse, and to consider what they are before God, and what reputation and what voice they haue in heauen. And yet neuerthelesse they ought to shut their eyes that they doe see nothing of all this, whereoff they may repent themselves, for to auoid the horrible iudgement of God. For there is neither forewarning, word nor signe that could moue or bend the hard heart of Pharao.

The hearts hardened after the example of Pharao.

First, that I may speak briefly, thinke not, that the same is a mockery or a fable, that God hath clothed a Calfe with a religious habite, & with a Monkes cole. We must not doubt, but that he noteth by that Image or figure, a certeine assemblie of people, of whiche one may clereely knowe, that the Monkery is nothing els but a vaine appareance and shewe of godlynesse, and outward hipocrisie of a holy lyfe allowed of God. For euen vntil this times we poore and miserable men haue had this opinion and haue beleued, that the holy Ghost dwelleth vnder the frocke, and that the same habit doth couer nothing but the holy Ghost.

The Monkery is but a vaine appareance.

But God hath reuealed here, that there is nothing vnder that habite but a Calfe. As if he would shewe that there is a Serpent hid vnder the grasse. For the golden calfe of Aaron, lifted vp in the wilderness, vnto whom the children of Israel did represent & giue the honour that appertained and belonged vnto God, Exodus Chapter. 32. teacheth playnely what the Calfe may signifie. It is sayde in the 106. Psalmie. They haue turned their glory into y^e similitude of a Calfe, that eateth hay. It is spoken also of y^e Calues of Iereboam, made in Bethell and Dan. I. Reg. Chapter. 12. against

The golden Calfe of Aaron

Exo. 32.

Psa. 106. c. 25

1. Reg. 12.

against whome the Prophets haue cryed very sharpe-
ly. In lyke manner let vs beholde a little that same
Moonkish Calfe, howe that his cole doth represent
there a figure of all the order of Monkes, with al their
seruices and diuine obseruations, of which they do make
so great accompt: as of their Pater noster, so oftentimes
repeted, of y^e faire of their Masses, of their goodly songs,
and fastings, and other lyke.

But vnto whom is that goodly seruice represented?
who is honoured? of whome doth it depende? vnto
whom is it tyed and fastened? vnto the Calfe. For the
Calfe is clothed with a frock, as we may see here.

And what is that Calfe? It is an Idoll forged and
made, abiding and dwelling in their spirites full of de-
ceites. What is that that these things do? They do af-
ter this sorte. These holy Pastors haue an opinion
imprinted in their vnderstanding, that in their Mon-
kish and solitary religion, they doe serue and render o-
bedience vnto the true God, the whiche religion they
haue constituted in Ceremonies & obseruations of cer-
teine outward woorkes, by which they doe thinke that
they haue well deserved heauen: and not in the certein-
ty & trust which embraceth the benefit of Iesus Christ.

For it is euen thus, that there is no God, either in
heauen or earth which would be so serued & worshipped
but y^e diuel & the Idols. For none can serue nor obey the
true God, but in spirit & truth, Iohn 4. Chapter: What
is to say, in faith and true & spirituall mouinges of the
spirit, the which the holy Ghost doth create, stirre vp,
& quicken in vs. Esa. Chapter. lv. Wherefore these false
religious people cannot offer vnto any their seruices, y^e
which they do cloak & hide vnder the name of God, & in
the meane time turning themselves from all the ordi-
nances & heauenly manifestations, & cannot bring them
back againe, nor set the vp, but in reioysing & flattering

The Calfe is an
Idoll forged in
the spirites of
Monkes.

The religion of
the Monkes
builded vpon
ceremonies and
outward woorkes

Iohn. 4. c. 24.

Esa. 55.

The seruice of
the Monkes can-
not profit any
man.

C. ij.

their

The interpretation

their vaine imaginations, the which they haue forged of their owne braine, dreaming that such seruices & obseruations are agréable vnto God. Such foolish and sonde imagination is nothing but lyings and an Idoll inuented and forged of their owne braine, neither moze nor lesse, but euen as the Pagans or Jewes doe forge straunge Gods. Beholde, this is the Calfe, this is the impietie: this is the carnal opinion couered and hid with the religious habite: this is the Idoll to the which they are bounde and tyed, the which they doe garnish and beautifie with Ceremonies and with a goodly kinde of shewes. The Calfe doth not liue but of hearbes and grasse. For such hypocrites haue no knowledge of the eternall goodnesse, but doe sat themselves with the pleasures of this present lyfe: As one may playnly see that the most puissantest and ample riches, and the most greatest pleasures, and the most highest dignities and honours are belonging vnto the people of the Church, as one calleth them. And euen so these Calues haue found grasse for their owne tooth. And this is happened vnto them, that they haue turned their glozy into the similitude of a Calfe that eateth Haye. For Christ is our true glozy, in whom wee must triumph, glozy, and reioyce. These heere cleane contrarye, doe seeke an other glozye in their heartes, and doe aduaunce and bragge themselves verie poudly of the trust of their merites and workes. Such a Calfe is come in the stead of Iesus Christ, & in vsurping the name of him, he doth blasphemie and dishonour it.

What it is to
be nourished &
fed ywith grasse

Ps. 106. c. 19

What doth sig
nifie the skinne
of this Calfe, be
ing torne or rēt.

Secondly, the Monkish appaile rent full of holes about the thighes, sexe, and belly, doe signifie that in that solitarie religion and in those Ceremonies and obseruations ful of deceits, there is no agréing that is perfect or whole: And yet the holye Scripture requireth

quireth chiefly and before all things, that the Christians and saythfull be of one felowshippe and vnitie. As it is sayde in the 133. Psalm, O how good and ioyfull a thing it is: byetheren to dwell together in vnitie.

But these madde bzaynes, superstitious and to holy Monkes knew very well to forge, inuent & finde out so many differences of sectes and opinions, as there is of diuers apparayle among them. The Cordeliers, that is of the order of Saint Fraunces, doe magnifie their order: The Iacopins, that is of the order of saint Dominicke, their rule: The Benedictines will in no case lose their honour: The Augustines do goe on the right side: The Charterhouse Monkes on the lefte: The Celestines doe keepe their company: To conclude, there is not one but that he thinketh himselfe very fine and trimme in his apparel. So we seing that the frocke is rent and tozne about the thighes and seete of that Calfe: Although that all were of one will and did agree well, asmuch as concerneth the apparell of the Calfe: that is to say, although that all did nourish that obstinate opinion in their hearts: to wit that they did doubt or distrust of the mercie of God: and on the contrary did leane and stay vpon the affiaunce and carnall assurance of their workes, according to their observations.

We shall know this moze clereely, if wee doe vnderstande the ende and extremitie by the thighes, and if we will make of the seete proppes by the which this Calfe, that is to say, this false Maske, is holden vp and maynteined. For there was neuer so many sects, so many households, so many differences, so many names, so many orders, or rather disorders brought in, as haue bene seene in our time, when the ende is nigh, and that that byle should breake: saying that the vnitie

The frocke de-
uided into ma-
ny sects.

The thighes do
signifie extre-
mitie.

The interpretation

tie and the deceits are vncouered and made knowen,
so shall wee see all this infection to fall downe.

**What the feet
of this Calfe do
signifie.**

The feete doe signifie those bolde betheren and o-
thers, those Sophisters, and our worshipfull masters
which haue the preheminēce aboue other: & which are
the most boldest, and the most skilfull or cunningest
Cloysterers, who do know full well to keepe, amplifie
and establish the dignitie and great authoritie of that
Monkish religion, eyther by writings, preachinges, lec-
tures, disputacions or doctrines: and doe endeauour
themselves with all their strength thereto, and doe im-
print it into the heartes of the people throughout the
whole world. For euery trifling thing they fall out and
disagrees among themselves: and as many as there be
of heads among them, so many opinions there be.

**The Moonkes
disagreeing in
opinions.
The Calfe doth
counterfai the
Moonkish
Preachers.**

Thirdly, this Calfe representeth the gesture and
countenance of a Preacher. For he standeth upright
vpon his hinder feete: and of the two fore feete, he cast-
eth the right after the manner of a Preacher, and
holdeth backe the lefte, hee hath his beade lyfted vp:
he putteth out his tongue: there is nothing in him,
which doth not represent those greate Cryers in the
flesh.

**The Moonkes
the Apostles of
the Pope.**

Euen then as the Popish Asse hath bene an Image
or figure of the Papistlicall kingdome, so this Monkish
Calfe doth represent the Apostles and Disciples of the
Pope, in such sort that all the world doth well see what
Doctours or Preachers they haue heard vntil this pre-
sent time, and what they doe heare at this day.

For can any man finde an Apostle more fit for the
braine of an Asse, then the head of a Calfe: This is a
fit couer for the pot.

The carnall gouernment hath alwayes a carnall
doctrine. And therefore the Calfe is yet without eyes,
or blinde, for to figure those of whome Iesus Christ
speaketh

speaketh off in Saint Mathew the 23. chapter, say-
ing. Who be unto you Scribes and Pharisees, blinde
guydes. And Esay in his .56. chapter sayth. All his
watchmen are all blinde, they haue altogether no vn-
derstanding, they are all dumme Dogges, not being a-
ble to barke, they are slippery: sluggish are they, and
lpe sweating: they are shamelesse Dogges that be ne-
uer satisfied. The shepheards also in lyke manner haue
no vnderstanding.

We might very properly or fitly apply many other
things in that Monster, unto the Monkes and Sophis-
ters. As this: The eare tyed to the frocke, signifi-
eth the insupportable tyranny of confessions, by the
which they doe cast and throw the poore consciences in-
to the diuels throte, and doe put them in a terrible
bondage.

The eare noteth
the confessions.

The putting out of the tongue, doth signifie that
all their doctrine is no other thing but the tongue.
That is to saye, a bablyng and full of bayne
words.

The tongue

The two lytle warts or knobbes which appeare
vppon the head, should haue bene two hornes. And
the hornes doe signifie the Preaching of the Gospell,
the which make vs obedient vnto death or to the crosse,
destroying the olde manne: as it is sayde by the
Prophet Micheah the fourth Chapter. I will
make thy horne yron and thy clawes shall bee of
brasse, that thou mayst grinde and crush in peces ma-
ny people.

The two warts
or knobs lyke
peason.

Micheah. 4.d.13

Pet neuerthelesse this Calfe hath no hornes, but
onely certeyne apparaunce or tokens of hornes, which
doe not much appeare.

The Moonkes
doe turne the
preaching of
Gospell vnto
menstraditions

For although that those doe bragge and beaste
themselves of that title, that they are Doctors of
the Gospell: Pet neuerthelesse they doe tourne
it

The interpretation

it folowly vnto the traditions of men. So then from the crowne of the head, which is Hauen, doe appeare two lytle knobbes lyke vnto pease. For vnder the title of the Gospell, he hydeth and couereth what him lyketh, and cannot suffer or abide, that the Gospell shoulde come forth of that hull or shell: But it must agree to the sanditie of that Hauen crowne: And chiefly as touching the Pope which is the head, of all those Hauen heads.

The Monkes
coole or hood
tyed to y neck.

And for that that the Coole is so fast behinde the necke, the same declareth the incredible obstination of the superstition and of the errours of these doltishe Monkes, concerning the obseruations and Monasticall ceremonyes. As in very deepe they are plunged and fastened so deepe within such filthinesse, that there is neyther vertue nor force, nor the lyght of the Christian veritie, how great soeuer that it bee, which canne in any wise draw them forth for to beholde the lyght.

The Monkes
do keepe and
hold fast the
hood & forsake
& let go transi-
tory goods.

Now for that the Coole was tyed and close behinde at the backe, and that towards the belly or before it appeared to be open or basewed, doth signifie y those doe shew in their outward apparayle a certeine godlynesse: and it is vnder the coulour that they doe forsake and renounce all transitory goodes. But if they must come vnto God, or if one would bring them to the eternall lyfe, one shal finde that those are naked bellies, and vnprofitable burthens for to consume the goodes of y earth, yea committing all enymities: of which I loue rather to holde my peace.

And whereas that the Jawes below are lyke vnto the Jawes of a man, and those above with the nostrils lyke vnto those of a Calfe, the same signifieth that in their doctrine they speake very oft of the ciuile workes of the heauenly law: But in the meane season there is
nothing

of a Moonkish Calfe.

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nothing but that it smelleth and sauoreth of the Calfe: that is to say, that the discipline, righteousness and the Philosophicall vertues are there too much prayesd.

For the two lips of the mouth, do signifie two sortes and kindes of doctrines: the nether lip signifieth the explication of the Law: and the upper lyp the preaching of the Gospell and of the heauenly promises. But in steede of the Gospell, and of the promises touching the reconciliation made by Iesus Christ, they doe preach the mouth of a Calfe: That is to say, they doe preach the great recompences and rewards which are given in heauen for mans workes diligently done, but without faith.

To preach the mouth of a calfe

Finally this Calfe is not hairy in any part, or hath no haire as other Calues haue, the same doth signifie the goodly and shining hypocrisse by the which these doltish Monkes haue deceined all the world.

The calfe without haire

Insomuch that they which are the cruell homicides of soules, and the manie bpholders of the diuell haue bene notwithstanding esteemed and counted holy and spirituall fathers.

All these things are now openly known by a clere light: This Calfe is come forth from the hide secrets of the belly of his mother. They can no longer be kept in a secret place and hid from the sight of men, nor cannot chuse but that they must be perceiued.

The Calfe coming out of the belly of his mother.

Lette them cloke or hide it as much as they will, but that shall not lette that the maske or disguise be not taken from them, and that they be not brought forth in the light, and their turpitude and filthinesse bee not known or reuouered, that all men may shew or poynit at them with their finger.

For I will leaue to euery mans libertie to iudge of this interpretation. For although that the exposition were not so cleare as it is, yet neuertheless it is

fr.

of

The interpretation

The exposition
of the calfe build
ed vpon the
Scriptures

God is angry
with the obser-
uations of the
Monkes,

What the fig-
ure of the calfe
doth signifie

Of it selfe sound inough and very well buylded and
grounded vpon the witnessses of the holy Scripture,
that the Monkerie is such in very deede as we haue de-
scribed. Forasmuch then as this Calfe agreeth proper-
ly with y^e diuine Oracles, let euery one diligently take
heede or be wel aduised what it is y^e he shal dispise whe
he shal dispise & reiect this my interpretation. In this
Monster ther is more then a sufficient warning, for to
make vs to vnderstand y^e god is offended & angry with
those Monkish obseruations. For if he loued them, it is
most certeine he would haue cloathed it with a frock
of a more honeste figure. And we must very well say
that by such a monstrous figure is not signified or met
any man alone: But a location, a couent, a brotherhood,
or a gouernment of many, according to the nature and
condition of all the visions, of which is made mention
in the holy Scripture, Daniel chapter .8.

Ye you Monkes and Nunnes, take you heede, your
doings are here intreated of earnestly: and thinke not
that such aduertisement of God is a play to iest at, or
an enchauntment.

Appease God with other oblations and sacrifices then
those which you haue: Forsake your Couents, and
cast away your frockes, and retourne vnto that where-
fore you were bozne, and wherevnto you are called
by God, before that this occasion that God sheweth
vnto you doe vanish away. For afterwards, when
you would ye cannot: Now when you may doe well,
ye will not.

Above all I do earnestly beseech the noble families
and all gentlemen that they wil deliuer their children
and cousins, or those whose soules health they do loue,
from such so horrible and perillous lyfe, as from a most
filthy prison. Thinke that they are not yet out of the
bondes of mans body: and but that they are bound to
the

of a Moonkish Calfe.

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the communion of men, and to the law of Nature as well as other men. For this is not graunted to

Nature, that so great multitude of unmar-

ied people can lyue honestly and chaste-

ly: or that they can of their own

free wil live without ma-

riage. As for me I

would gladly do

that which

lay in

me, and which apperteineth

to mine office, and to

warne you in

time.

FINIS.

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The gift of con-
tinencie is not
graunted vnto
all men.